When them art Timotfs dog[5], and these knaves honest.

TIM, Why dost thou call them knaves ? thou know'st them not.

APEM. Are they not Athenians [6] *?*

TIM. Yes.

APEM. Then I repent not.

JEW. You know me, Apemantus.

APEM. Thou knowest, *I do;* I call'd thee by thy name.

TIM. Thou art proud, Apemantus.

APEM. Of nothing so much, as that I am not like Timon.

TIM. Whither art going ?

APEM. To knock out an honest Athenian's brains*

TIM. That's a deed thou'lt die for.

5 When thou art Timon's dog,] When thou hast gotten a better character, and instead of being Timon as thou art, shalt be changed to Timon's dog, and become more worthy kindness and salutation. JOHNSON.

This is spoken ScwmSf, as Mr. Upton says, somewhere :— striking his hand on his breast.

" Wot you who named me first the kinge's dogge? " says Aristippus in Damon and Pythias. FARMER.

Apemantus, I think, means to say, that Timon is not to receive a gentle good morrow from him till that shall happen which never will happen ; till Timon is transformed to the shape of his dog, and his knavish followers become honest men. Stay for thy good morrow, says he, till I be gentle, which will happen at the same time when thou art Timon's dog., &c. i. e. never. MALONE.

Mr. Malone has justly explained the drift of Apemantus. Such another reply occurs in Troilus and Cressida, where Ulysses, desirous to avoid a kiss from Cressida, says to her; give me one— " When Helen is a maid again,"* &c. STEEVENS.

[6] Are they not Athenians ?] The very imperfect state in which the ancient copy of this play has reached us, leaves a doubt whether several short speeches in the present scene were designed for verse or prose. I have therefore made no attempt at regulation.

STEEVENS.

Why should not the same doub't exist with regard to other scenes,'in which Mr.Steevens has not acted with the some tion? Bos WELL.